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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, JULY 5, 1900. NUMBER 19

The Congress of Religion.

ADOPTED AT THE SIXTH GENERAL SESSION, HELD IN BOSTON APRIL 24-29, 1900.

"The Congress of Religion, assembled at Boston in its sixth general session, would set forth the spirit that it seeks to promote and the principle for which it stands.

"It recognizes the underlying unity that must characterize all sincere and earnest seekers of God and welcomes the free expression of positive convictions, believing that a sympathetic understanding between men of different views will lead to finer catholicity of mind and more efficient service of men. Hence, it would unite in fraternal conference those of whatever name who believe in the application of religious principles and spiritual forces in the present problems of life.

"Believing that the era of protest is passing and that men of catholic temper are fast coming together, it simply seeks to provide a medium of fellowship and co-operation where the pressing needs of the time may be considered in the light of man's spiritual resources.

"It lays emphasis upon the value of this growing spirit of fraternity, it affirms the religious value and significance of the various spheres of human work and service, and it seeks to generate an atmosphere in which the responsibilities of spiritual freedom shall be heartily accepted equally with its rights and privileges."

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WHAT TO SEE.

WHAT TO READ--

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"Go to a good birdy place and sit down until the birds come" is the good rule offered by a writer in *Bird Lore* for June in an article entitled "How to conduct field classes for the study of birds." This is also a good rule for vacation hunters. In these days the problem of how and where to spend "vacation" is a sore distraction to thousands of tired preachers and teachers. The experience of previous years will not prevent them from repeating the wearisome tale. Soon thousands will be chasing railroad trains, carrying plethoric "grips," exhausting purse and nerve in search of something they call "rest" seeking change when they need quiet, hunting variety when the familiarity of the commonplace is what would most minister to the soul. The wise will seek the *resort* that is farthest removed from the *resorters*. Brain-weary teachers do not need the excitement of a crowd or the stimulus of the advertised attractions of nature, but they need the quiet obscurity of the glen and the brook that is far removed from the pages of the guide book. There is no indirect advertisement in this note. The editorial connecnection of UNITY to "Tower Hill" is to well understood. With the first of July the sanctum as well as the counting room of UNITY will be moved to that hillside that has the river view where the "Bits of Wayside Gospel," advertised above, were thought out, felt out, lived out and literally written out. UNITY cordially extends an invitation to its readers to come and spend midsummer days with it among the trees, where the mourning dove builds its nest and the whip-poor-will announces the bedtime. But if not Tower Hill, may it be some similar nook. A crooked tree, a small stream, a little hill have ministering power as well as the straight tree, the big stream and the high mountain, if there is only the escape from self-consciousness, self-concern and self-pretense.

Editorial Note in UNITY of June 7, 1900.

UNITY

VOLUME XLV. THURSDAY, JULY 5, 1900. NUMBER 19

"Snakes," "Skunks" and "Woodchucks" are to be the special topics of study, illustration and investigation by T. Lloyd Jones, teacher of science in the Hillside Home School, at the Tower Hill Summer School, advertised elsewhere. In the light of science the soul loses its loathing even of loathsome things. Even snakes and skunks have a place in the order of life, and that place is a benignant and not a malevolent one. Perhaps this study may help us to a better understanding of the spiritual counterparts of these animals.

Dr. James Weir argues in the Denver *Medical Times* in a most interesting way for the medical instincts of animals. He shows how honey bees, crawfish, as well as dogs, cats, cattle and monkeys have a materia medica of their own and use the same at the right time and in the right way. Such animals evidently have not yet risen to the realm of mind healing, suggestive therapeutics, faith cures and kindred spiritual medications, such as so many of the human kindred nowadays claim to have attained. Perhaps after a while these poorer relations will realize that they have no bodies and consequently they will be immune to the laws that flesh is heir to.

It is poor journalism to call attention to Dr. C. F. Thwing's article in the May *Century* upon "Significant Ignorance About the Bible," at this late date. The most significant thing about the article is that everybody who has read it realizes how true it is and in proportion as he is intelligent blushes over the fact. In view of this fact why not give the Bible a prominent place among your vacation readings? There are a dozen recent books on Bible studies that are illuminating and cause the old text to glow with a new light, but the most valuable books are those that present the Bible text in literary form such as Moulton's "Bible for Modern Readers" and Montefiore's "The Bible for Home Reading."

"The Decline of Liberalism" is the title of H. W. Massingham's article in the *National Review* for June. The writer argues that liberalism in English politics is on the decline. Toryism on the one hand and socialism on the other are absorbing the constituents who tried for a time to content themselves in a political half-way house. But this only inadequately states the situation to our mind. Issues are shifting, but causes are permanent, and the cause of liberty, equality and fraternity is the dominant cause in politics now as it was a hundred years ago, only the instruments by which this cause is to express itself are different. We wonder whether there is not a decline of liberalism in American religion as there is in English politics. The theological issues and the old demand for free thought concerning spiritual problems are giving way to the demand for civic righteousness, a more just distribution of wealth, a more adequate embodiment of the inspirations of modern science and modern literature in pulpit and in pew. The liberal church as a theological propaganda against orthodoxy whose existence depended upon differentiation between itself and its neighbors, is giving way to the church as a center of light and life in the community in which it stands, seeking to ameliorate differences, and, whenever consistent with integrity and honesty, to ignore them.

It is said that when at work upon a painting or other decoration in some great cathedral, Michael Angelo always had a candle affixed to his cap, so that no shadow of himself might fall upon his work. Let those who minister in our pulpits and worship in our pews realize that the healthful peace of our church and the spiritual progress of our own souls are matters of infinitely greater import than our personal pleasure or advantage in the administration of our church affairs. —*Rev. Charles Conklin.*

It is the fashion of most of our exchanges, including the so-styled "religious papers," to dispose of the Prohibition party with a patronizing sneer, as if they were only a body of well-meaning fanatics. But no more earnest, honest or intelligent body of citizens will be gathered this fall in the interest of any party than was the National Prohibition convention that met in Chicago last week to put in the field a presidential ticket. Between six and seven hundred delegates were present, and their deliberations were untainted by personal ambition and self-seeking, and unmarred by the professional shouters that so disgrace the political meetings of the United States. These men and women have a pressing case which the court is bound to consider. In some form or other the law must take cognizance of the mountainous load of the saloon, and with the growth of the civic conscience and civic righteousness it will become the object of more and not less legislation. Besides presenting a high principle that deserves attention on its own merits, the Prohibition party will afford a city of refuge to an increasing number of conscientious people who flee the atrocious inconsistencies of the dominant parties.

The Union Reform party also held its preliminary convention in Chicago last week. This party proposes to organize on another single plank, viz., direct legislation by the use of the initiative and referendum. To this party also, UNITY extends respectful greetings. In the multiplication of these conscience parties and single issue movements will the great army of independent voters be recruited. Let no one be intimidated in his purpose to vote with his conscience by the cynic who takes counsel of expediency, selfishness, or corruption. Let the voter vote for his own highest conviction, and—"with God be the rest!"

Dangers Which Concern the United States.

There are four enemies to the growth and development of a democracy—four enemies that have ever stood in the path of man. These are aristocracy, militarism, slavery, and imperialism. There are various other enemies, but those are the four arch enemies in a political sense. They all spring out of the idea that man belongs not to himself, but that he belongs, body and soul, to the country which owns him, and that the country itself is the administration of that country's affairs. These four enemies, in a dangerous garb, confront the United States to-day.

They stand together now. These four stand together, will stand together. Wherever there is one the other is,—aristocracy, slavery, militarism, and imperialism. They reach each other's hands. They all have their fair side. They are defended sometimes at the fireside. Slavery was discussed and defended from many a pulpit in New England. Aristocracy has its fair side. You can find it pictured in many British novels.

The foundation of quality is aristocracy; the foundation of our own liberty is rebellion against it—the thing that we came here for.

There is a fair side of imperialism and a fair side of militarism. How clean the streets can be kept under military discipline and how free from noise. How easily people can be sent to bed at dark if it be desired; how easily cock-fighting can be suppressed.

There is a fair side of imperialism. You will find that in many places nine-tenths of the people believe it is a good thing for the world. Maybe it is, but when we come to read history from the one side to the other we shall find that the British people have been debauched by their course in India, and that the Hindoos have been cursed; you will find that the English people have been turned from being a strong, freedom-loving people. You will find, also, that the heart's blood has gone out of Great Britain, as it has gone out of all countries where they have indulged in these constant wars.

We know how Napoleon depopulated France by his wars. We know of the murders of the nobility, the murders of the peasantry, and the result in the France of to-day. In 1630, when the Philippine question was a burning one in Spain, La Puente, an Augustine friar, expressed his opinion of the whole thing when he said: "Against the gain of redeemed souls I place the cost in the loss of armadas and of soldiers and of friars sent to the Philippines, and these I count the chief loss, that, while mines give silver and forests give lumber, only Spain gives Spaniards, and she shall give so many of them that some day she shall be left childless and forced to bring up strangers' children instead of her own."

Do we think that we fought against Spain? Spain died long ago. Spain is only a shell.

Another Spanish writer followed in these sublime and terrible words: "This is Castile. She makes men and wastes them."

This heresy of imperialism is the most dangerous that has arisen since the heresy of secession, and it must be fought as vigorously as the heresy of secession. If we admit as citizens any number of millions of people that are not ready for liberty, if we admit them with all the degradation which they must bring into our politics, we must take the consequences.

It is better that we should be just and faithful to our own principle and to the principles of God, and that we should in our laws be no respecters of persons, because if, in our laws, we are respecters of persons, we must go the way of empire, as all empire has gone.

Our danger is illustrated already in Porto Rico. The tariff discussion in Porto Rico violently agitated the American people, because they instinctively felt it was simply the introduction of the thin edge of the wedge of imperialism, the beginning of the contest between the American government and the American people. It is the introduction of the principle that Congress, which is a creature of the constitution, and the President, who is a creature of the constitution, have certain powers that have been delegated by the people that are not given by the constitution, powers claimed to come just as the powers of all despots come, from the hands of Providence.

The best way in which the growth of any man or nation has ever been promoted has been through self-government, democratically looking after its own affairs. We do not expect that self-government will always be good government. It would be unfortunate if it were, because men learn not by their success but by mistakes. Self-government will be good government after a long time. But it is not always as good a government on the surface as it might be in a despotism.

It has been said our treatment of Porto Rico was odious. Our treatment is but the treatment of any colony, and what the treatment of any colony must be that is dependent upon other men for its government. Our treatment of Alaska has been a shame from beginning to end. It must be, and always will be to the end. Our treatment of Cuba, good as it seems in some respects, has been a shame, and before we get through with it we shall see. Remember, it is not ended yet.

Our treatment of the Philippines is unspeakable. Our treatment of the Indians has not been a century of honor. As soon as the voice of the Indian is heard, as soon as he has a vote, then we have an entirely different attitude.—*David Starr Jordan, from "Editorials by the Laity," in Chicago Tribune, Sunday, June 24.*

To him who labors in the cause of Truth
And sees its orb grow brighter as he works,
There is no failure, save that he may have
His hopes too large for all his power and time.
Let him who knows his aims are truly good
Exult, for triumph ever on him waits;
And every passing moment crowns his life
With conscious victory that greater grows.
The agitation that seems fiercely bent
The tree of social culture to uproot,
Has those who represent it blind as moles,
Each burrowing for himself in search of wants.
The moral of existence, and the star
Is well to know what life is, and is not.
'Tis what we know, not what we hope, that makes
Us better in our lives. Far better know
That we know not, than think we know and miss.

—*Luther Dana Waterman.*

From "Phantoms of Life."

GOOD POETRY.

On the Wild Rose Tree.

On the wild rose tree
Many buds there be,
Yet each sunny hour
Hath but one perfect flower.

Thou who wouldst be wise
Open wide thine eyes;
In each sunny hour
Pluck the one perfect flower!

—*Richard Watson Gilder.*

A Strip of Blue.

I do not own an inch of land,
But all I see is mine—
The orchard and the mowing-fields,
The lawns and gardens fine.
The winds my tax-collectors are,
They bring me tithes divine,—
Wild scents and subtle essences,
A tribute rare and free;
And more magnificent than all,
My window keeps for me
A glimpse of blue immensity,—
A little strip of sea.

Richer am I than he who owns
Great fleets and argosies;
I have a share in every ship
Won by the inland breeze
To loiter on my airy road
Above the apple-trees.
I freight them with my untold dreams,
Each bears my own picked crew;
And nobler cargoes wait for them
Than ever India knew,—
My ships that sail into the East
Across that outlet blue.

Sometimes they seem like living shapes,
The people of the sky,—
Guests in white raiment coming down
From Heaven, which is close by;
I call them by familiar names,
As one by one draws nigh,
So white, so light, so spirit-like,
From violet mists they bloom!
The aching wastes of the unknown
Are half reclaimed from gloom,
Since on life's hospitable sea
All souls find sailing-room.

The ocean grows a weariness
With nothing else in sight;
Its east and west, its north and south,
Spread out from morn to night;
We miss the warm, caressing shore,
Its brooding shade and light,
A part is greater than the whole;
By hints are mysteries told;
The fringes of eternity,—
God's sweeping garment-fold,
In that bright shred of glimmering sea,
I reach out for, and hold.

* * * * * *

Here sit I, as a little child;
The threshold of God's door
Is that clear band of chryosprase;
Now the vast temple floor,
The blinding glory of the dome
I bow my head before;
The universe, O God, is home,
In height or depth, to me;
Yet here upon thy footstool green
Content am I to be;
Glad, when is opened to my need
Some sea-like glimpse of thee.

—*Lucy Larcom.*

The Liberal Congress of Religion.

Sixth General Session.

The Meetings of the Sixth General Session of the Congress Stenographically Reported by Rev. W. S. Key, Assistant Secretary.

Christianity and Hinduism—A Comparative Study.

REV. BIPIN CHANDRA PAL, CALCUTTA, INDIA.

Brothers and Sisters: In the name of Him who is your Father and my Father, our Lord, the Master of your nation and my nation, I greet you all, and wish you peace, and pray for your progress in the love of God, in the fellowship of his saints and in the service of his children. I greet you also in the name of that religious organization in India to which reference has been made by Dr. Janes; and in the name of its founder, who was the first man to study comparative religion in our age. The religious society which he established in the year 1828, was the first attempt to give shape and form and a local habitation and name to that great and Godly ideal that is shaping this Congress of Religion. In the name of that organization, I, who work in that body, give you my fraternal greeting.

I have taken upon myself to try and present to you a comparative study of the two great organized religions of the present time. Allow me to tell you at the very outset, that as I am not a Christian and am proud to call myself a Hindu; there is a great deal of difference in the religions of India which bear the general title of Hinduism.

In my comparative study this morning I shall approach the various ideals I am to present to you from the standpoint of an impartial student and observer, without identifying myself with any of the positions I may seem to support.

Let me say that we do not live in eternity in India. Life there is short while art is long; and if art be long under ordinary circumstances, and life be short, though I feel the weight of two religions which I have undertaken to expound, I shall endeavor to do my best to be strictly fair in my review of both, and as interesting as I can.

Many years ago, one fine summer morning, sitting in the solitude of my study, in Calcutta, utterly unconscious of the din and tumult of that busy city, I felt myself mysteriously drawn to the Personality and Character of Jesus of Nazareth as I had never felt before, nor have felt since. For a week previous I had been reading Philochristus, and had just finished that exquisite study of the life of Christ; and as I shut the book and closed my eyes under the hypnotic spell that it had cast over me, I felt myself as if bodily transported from the dry and dusty streets of the crowded city and the heat and glare of this fighting, pushing, selfish and self-assertive civilization of ours, to the sweet and shady shores of Galilee, moving about among the simple-minded peasants and fishermen with whom Jesus himself walked and talked, healing the sick, consoling the distressed, comforting the bereaved, befriending the friendless, and yes, saving the sinner. And I saw him before me even as the disciples themselves had seen, sitting at his feet, with the mind hanging upon every movement of his inspired lips, and thirstily drinking in every word of his soul-breathing speech, while the winkless eyes were fastened upon his divine face, now beaming with love, now melting in pity, and now flaming with righteous indignation at the hypocritical piety and sanctimonious pretensions of those who, in the name of religion, tampered with the divine truth and traded on the divine name. And, finally, I saw him also as he hung on the cruel cross, and dwelt with tear-bedimmed eyes upon that benign countenance, lit up

even in death with the light of deathless love. And as I saw him thus, my heart went out to him in a tidal wave of love and reverance; and thus united in ecstatic communion with Jesus, I found myself at once, at one also with those who are known among men by his name. And all carnal conflicts of creeds and cultures ceasing for the moment, cleared up the vision to the divine comingling of the truest and highest spirits of Hinduism and Christianity in that mighty current that eternally flows from the Bosom of God, fertilizing everywhere the soul, and working out at all times the salvation of men. Since then Christ has ceased to me to be a Christian, but has become a Hindu of Hindus.

Yet in my early youth I had been shewn another Christ; and I confess that I had found him to be a myth and a mystery. They asked me to see in him my Saviour; but, alas, it was too early in life for me to feel the need of one. They tried to convict me of sin, both original and personal: of the one I had no tradition, of the other no knowledge. As a last resource, they began to light hell-fires, hoping perchance thus to drive me to their Redeemer: but the God-given optimism of youth was, thank God, absolutely fireproof. And thus when all their friendly efforts failed, standing upon the metaphysical inheritance of my ancient forefathers, I covered this mythical Christ with ridicule and dismissed him with withering contempt.

Next I came to hear of another Christ, and they who spoke of him cried out, "Ecce homo," "Behold the man." And I went out to see him in good and learned company; and they cleared the mists of myth and cut the web of legend, and brought out the mere man Christ from them. But though History was satisfied with this minutely measured skeleton the heart was not not. Yet I liked even this mere man Christ, for I fancied I saw him royally riding the Car of Modern Progress and shaping the course of Modern Civilization, which in the innocence of my youthful ignorance I thought were inspired with the spirit and regulated by the life and laws of Christ. And seeing him thus, I gave him the homage of my heart as the Avatar of Freedom and Franchise, the divine Prophet of Equality and Fraternity; and I summed up his highest teachings with Mathew Arnold, into Morality lit up by emotion.

This Christ of criticism I no doubt found to be truer and higher than the Christ of dead dogma; but even he was a mere moment in the evolution of the Christ Idea. As the Christ of dogma may be said to represent the thesis of the true Christ Idea, so the Christ of criticism represents only the antithesis of it. To speak in Hindu phraseology, the Christ of dogma belongs to the Tamasa plane, the plane of darkness, of which the characteristics are ignorance, and fear, unreason and inertia. It must, therefore, appeal most powerfully to those who are on the same plane themselves, subject to ignorance and unreason and fear. But there is light even in Tamas, only it is light enveloped in outer darkness. There is truth, the soul of a deep and pregnant truth also in the Christ of dogma; only it is truth overwhelmed with unreason and overlaid with ignorance and criticism, and the negations and protests which criticism calls forth, are needed to conquer this unreason and clear this ignorance. The Christ of criticism belongs, therefore, to the next higher plane, the plane of Rajas of the Hindu philosophy, of which the characteristics are self-assertion and struggle, combativeness and conquest. The Tamasa is the pure animal plane, the Rajasa is the mere human plane; and the mere man Christ appeals naturally to those who are on the same plane themselves, conscious of their absolute independent individuality and strength, ever ready to struggle and ever eager for conquests. The Christ of criticism I found higher than the Christ of dead dogma, but is that the highest I asked; is there not anything higher? A hundred voices from the deep heart of Christendom came rolling through the centuries, crying, yes; yes; it is the Christ of life. He is not in Dogma, however we hold it dear; he is not in Criticism however you may deem it luminous; he is only in the life of those that have found him through love and have lived in and through his life evermore. And I listened to the lively chorus; its music was as sweet as could be; but, alas, the words were hardly articulate.

And I hold it that the demand of Christendom today, perplexed as it is by so many problems, and distracted by so much doubt, and all but paralyzed by downright despair, is this supreme demand for a distinct articulation of the deepest experiences and the sweetest music of Christian life. And it seems to me that perchance, higher Hindu thought and deeper Hindu experience might render some help in answer to this vital demand, and articulate the highest truths and the profoundest experiences of Christianity, for Christendom in this age, as Greek speculations and Greek experiences articulated them in the earlier stages of their developmnt. For, strange as it may sound to those who have been brought up to look down upon Hinduism as mere debasing idolatry, or at best only a system of pessimistic pantheism, it is yet absolutely true that the articulation of Christian life and dogma came to me as it has come to many other of my countrymen, not so much through Christendom as through the highest Hindu thoughts and the sublimest Hindu lives. Indeed, Hinduism is not merely a religion of the Abstract Universal, involving the denial at once of personality to the Divine, and individuality to the human, the negation of the world, the relegation of all moral distinctions to lower stages, the reduction of the deepest aspirations of the human soul to passing dreams dreamt in the nightmare of universal ignorance, and the presentation of the love of God and his worship as mere tentative tents of a night, on the road to the supreme goal, the emancipation of the spirit from the illusions of individual existence, as it is often thought and occasionally represented to be; but at its highest, which was first approached, not in the antithesis of the earlier Upanishads, but in the synthesis of the later ones, and finally developed in those Bhaktivada Schools, the Schools of Love and Faith that grew out of them, the Hindu religious consciousness reached a point fundamentally similar to the highest as yet attained by Christianity.

So striking, in fact, is this similarity between the teaching of the Hindu schools of love and faith, commonly characterized as the Vaishnava schools, and that of Christianity, that it has led Christian scholars, tutored from their infancy, to look for all that is highest and best in humanity, only and always in European civilization and Christian culture, to attribute the presence of what they regard as exclusively Christian truths, in Hinduism, to direct borrowing from Christian sources. Dr. Weber, for instance, has boldly claimed a Christian for the highest ideals of Vainavism on the strength of a legend in the Mahabharata, and an allusion in Narada Pancha Ratra, which he interpreted as relating to one or two journeys made in the fourth or fifth century of the Christian era by some Hindu saints and devotees to Egypt or Syria, who brought with them from there the doctrine of the worship of one God, and of salvation by faith; and though the validity of this claim has been stoutly contested by eminent Hindu scholars, it has had many supporters among European scholars. I have not the time, nor do I possess the requisite scholarship nor does it fall exactly within the scope of the present paper, to examine this contention; I shall simply refer those Sanskrit scholars who desire to carefully study and examine this question from the historical stand-

point, to a remarkably able and scholarly discourse on the subject, presented to the last Congress of Orientalists held in Rome, by my friend and teacher, Principal Brajendranathseal, of Cooch Behar, Bengal, and which has either been or will soon be published in the Transactions of that learned body.

But whatever may be the correct interpretation of the Mahabharata legend concerning Naradas pilgrimage to the Sweta dvipa, or the white island, and whether or not it proves any possible contact in the early centuries of the Christian era between Christianity and Hinduism, it is impossible to refuse to admit that Bhakti-Narga, or the Way of Faith and Love, had an absolutely indigenous origin in India; that even if all the conditions of moral certainty be satisfied in favor of an Eastern Christian influence in the early centuries on the development of a particuiar branch of the Vaishnava creed (as Mr. Seal thinks that they are), still it would be preposterous to contend that this influence was of such a character as to justify any pretext for claiming a Christian origin of the Hindu worship of one God or the Vaishnava doctrine of Salvation in Krishna. Indeed, as Mr. Seal points out, the influence was not even so deep as Buddhism or Egyptian mysteries may have exercised on Christianity; it was certainly not so considerable as that of the Zoroastrian creed on the later developments of Hebraism, of Syrian Christianity on the genesis of Mohammed's scripture, or of Platonic and Philonic speculation on the Christian doctrine.

In fact, on both the speculative and the practical sides, the fundamental doctrines and ideals of the modern Hindu schools of Love and Faith may well be traced to the earliest religious literature of India. They are a natural outcome of the evolution of religious thought in India; and to my mind they represent, within certain limitations, the highest stadium of the religious ideal, reached not only in India, but even outside it.

The history of the evolution of the Hindu religious consciousness, is practically the story of an ever recurring conflict between the two fundamental conceptions of the Absolute as Transcendent and Immanent; the conflict between the Nirguna, and the Sagum a Brahman, the Abstract, and the Concrete Universal; and of the successive speculative attempts made to overcome this almost eternal contradiction of Reason. The earliest Upanishads, representing the first speculations of the Hindu mind as it emerged out of the particularistic naturalism of the early Vedic religion, and stood overawed and overwhelmed with the awakening sense of the Infinite and the Absolute, were the first promulgaters of the religion of the Nirgun a Brahman, the Abstract Universal, in India. And the emphasis on the abstract and the subjective was needed as a protest against the objectism of the Vedas and the sacrificial ceremonialism of the Brahmanas.

But protests and negations, though they are necessary processes of progress and evolution on the mental plane, are not, however, always free of evil results. And the logical consequence of the abstractions and negations of the early Uphanishads was the sensationalism of the Buddhists on the one side and the sensual atheism of the Lokayatas, the Indian Epicureans, on the other. In God's world, however, every error and evil turns kings evidence against its own parents, and helps to remedy or remove the cause or causes whence it sprang. And the logic of the position of the early Upanishads beginning to manifest itself in these ugly forms, attempts had to be made in subsequent speculations to remedy the old error and remove the exclusive emphasis on the transcendental aspect of the Divine, and to proclaim and propound, side by side with it His immanence also. And it was these that really laid the foundations of the Hindu schcools of Love and Faith; and the recognized exponents of these quote by preference as mahavakyas, or cardinal texts, those pronouncements of the Upanishads, which lay special stress upon the saguna, or the immanental aspect of the Absolute. These texts of the Upanishads, as well as the well known aphorism of Patanjali which prescribes the worship of the Lord as a means of salvation, conclusively prove that both the worship of one God, and the doctrine of salvation by faith had been preached and practiced in India long before the beginning of the Christian era.

Indeed the doctrine of Divine Love, and salvation by Grace were the direct logical outcome of the most advanced speculations of the Upanishads regarding the nature of the Supreme, and His relations with the world. The Bhrigu Valli of the Taittariya Upanishad has preserved for us almost a complete epitome of the history of these speculations. There we see how, starting with a grossly material theory of the universe, the earnest seeker after Truth, through meditation, that is, through reflective criticism and analysis, arrived at the conclusion that the essential nature of the Divine was Bliss, Joy, was Anandam. And as soon as this was reached, the speculative interpretation of the Creation as a pure movement of Bliss, of Joy, of Anandam, followed almost of sheer necessity. From Anandam, from Bliss, from Joy, have all that is come to being; having come to being by Anandam all that is continue to be; towards Anandam all that is move, and into Anandam do all that is enter; Anandam is the beginning, the middle, and the end of creation. But what is this Anandam, this Joy of the Divine? The answer of the Upanishads is that it is of the same character as your own experiences of delight. Upon an infinitesimal
joy of Brahman do all creatures live and enjoy life say the Upanishads. An examination and analysis of your own experiences of joy will therefore give you a key and a clue to the secrets of the Divine nature. And what are the characteristics, what the conditions of joy as you experience it? In the first place, to experience joy you need an object of enjoyment which must be present either before your senses or your mind. In the next place, this object must come up to the full measure of the demands of that part of your nature through which you seek to enjoy it. Thirdly, to make this enjoyment full and complete, you must lose yourself in it and by so losing reach yourself back in and through it; the truth of which process is testified to by the universal experience of mankind coined into and preserved in such words as transport, rapture, ecstacy, all denoting the highest enjoyment. These then are the conditions and characteristics of human joy; and the Divine joy being of the same kind, though infinitely removed in degree, it must fulfil all these conditions. That is, (1) God must have an object of His enjoyment; (2) that object must be commensurate with His own nature; (3) He must lose Himself in it and find Himself back through it; and (4) as His joy can know no break, He must be eternally losing Himself in this object of His enjoyment, and eternally finding Himself back through it; in other words there must be an eternal giving out of Himself to this object, and a perpetual drawing up of it to Himself.

And the question is, what is this object? What can it be through which the Divine enjoys Himself? It cannot be anything outside of Himself; for that would destroy the essential character of His absolute Being. It cannot be anything finite, for that could not meet the demands of infinity. It must be then, this object, first, within the Being of God; and it must be, secondly, infinite in itself. That is God Him-

self must be His own object. Reason, therefore is forced to posit and premise an eternal act of self-differentiation in the Divine, by which God stands to Himself as His own object, and through which He eternally enjoys Himself. The unity of the Godhead therefore is not an undifferentiated, but a self-differentiated unity and therefore only a self-conscious unity. And whether you approach the Absolute, the Brahma, from the emotional, or from the rational standpoint, you cannot escape this extreme necessity of finding for him an adequate object of thought and love; to deny which would be to reduce Him perhaps to Pure Being, which really is Pure Nothing. And this, by the way, is as much an old dictum of the Upanishads, as it is a new dictum of Hegel. So strong, indeed, is this necessity of thought that even those who proclaim the absolute nonduality of the Godhead, when put under cross-examination, have to qualify their pronounced position, and allow differentiation in the Divine. Thus we find the greatest exponent of the doctrine of absolute nonduality in India, the celebrated Samkara himself, when asked by an opponent as to what was the object of the consciousness of Brahma before creation, had to say, "It was name and form, not different from, yet not identical with Brahma, unevolved, but about to be evolved"; thus practically admitting an eternal self-differentiation in the Absolute. The teachers of the Vaishnava schools, the exponents of the Hindu Way of Faith and Love, have always admitted this eternal self-differentiation in the Divine, and have characterized it as Achintya Bhedabheda, or inconceivable difference in unity, and unity in difference.

Need it be suggested that it is upon this conception of an eternal self-differentiation in the Being of God, a conception which arose from the imperative of though, independently of each other both in ancient India and ancient Greece, that the Christian dogma of the eternal generation of Christ has been reared? Does not the Son represent the eternal object of the thought and love of the Father? And how can this relation between the Father and the Son be better expressed than in the Vaishnava terms of Achintya Bheda-abheda, a relation of inconceivable difference in unity, and unity in difference? And it will thus be that on the speculative side, the Hindu schools of Love and Faith reached, if not a higher, at least as high a state of development as has been attained by Christianity. The symbols of the two systems are necessarily different; and this difference has, I think, helped in some measure to a fuller manifestation of the speculative ideal, and a deeper realization, spiritually, of it in Hinduism than perhaps in Christianity. While the secrets of the Divine Consciousness, and the sublime truth of the eternal self-differentiation of the Deity, are represented in Christianity by the filial relation, in Hinduism, to the Vaishnava consciousness, they have been presented through the nuptial relation. The Father and the Son of the Christian symbolism, are however the same as the Purusha and the Prakriti of the Vaishnavas.

And to fully understand the value and significance of these Vaishnava symbols, we must trace the process of their growth from the earliest stages of Hindu speculations. The conception of Purusha in its earliest form is found in the Vedas, and in the well known Purusha Sukta of the Rigveda, upon which some evangelical Christians have sought to found an interpretation sanctioned by Hindu Scriptures, of the Christian dogmas concerning the sacrificial value of Christ's death, describes the Vedas as issuing from the great mystic sacrifice at which Purusha himself was offered as victim. In the Upanishads Purusha is the final principle in creation, there is nothing superior to the Purusha, says the Katha Upanishad, He is the ultimate, He is the supreme end. But the Vaishnava symbol grew directly out of an affiliation of the Sankya with the Vedanta, and it grew in a half-philosophical, and half-mythological way, out of these two. The Sankyas posited two ultimate principles in creation; the Purushas, practically an infinity of human souls, and Prakriti, or Primordial nature, that is, the unmanifested aggregate so to say, of material atoms, out of which all things have come to be. This Prakriti, or primordial nature, though eternal, is yet unconscious and inert; it is through the contact with the Purushas that it moves and acts and thus produces the phenomenal world. The Purushas though thus the indirect cause of all phenomena, are however, in reality, not affected by them, and are in no way the agent of the phenomena, although they may seem to be so, just as a pure crystal seems red by being near a China rose. It will thus be seen that the Sankya Prakriti is only one of the many attempts that human reason has made to bridge the gulf between the Absolute and the Relative, the Permanent and the Changeful, the Noumenon and the phenomena. The Vedantins sought to solve the same old world problem by the theory of Maya, which with very different connotations, occupy, however, the same position in their system as Prakriti does among the Sankyas. The Sankyas are the real dualists of India; the Vedantins are monists; and the Vedantic monism reduced the multiplicity of purushas, or souls, into One Supreme Soul on the one hand, and divesting the Sankya Prakriti of its almost materialistic properties and depriving of its independence, reduced it under the name of Maya to a mysterious attribute or aspect of the Supreme Spirit. The next step was easily taken by the Vaishnavas, who also being monists, though their monism was not the absolute nondualism of the Vedantins, accepted the Vedantic conception of One Supreme Soul, from whom and through whom, and in whom are all objects; but to make room both for differentiation in the Divine Unity, and for the reality of the phenomenal world, and the individuality of human souls, of course, within the Being of the Absolute, they made an amalgam of the Vedantic Maya and the Sankya Prakriti, and through this new conception, wherein Maya was made more real on the one hand, and Prakriti more spiritual on the other, and both conceived as essential, though eternally differentiated, element of the Divine nature, they helped to make the two terms to practically combine under the name of Prakriti to represent the objective and the creative aspect of the Absolute. The Purusha stands thus in the Vaishnava system for the Absolute; while Prakriti is His other, His objective self, through which He knows Himself, and enjoys Himself, and through which He has brought this phenomenal world into being. But from the earliest Upanishadic times, creation having been conceived in India, as the manifestation, the reproduction, indeed, the self-generation of the Absolute, in time and space, and Prakriti coming to be conceived as the instrument of creation, the conception of Purusha and Prakriti and their interrelation was very naturally symbolized in a man-wife relation, a relation which in its deepest and highest is really a relation of unity in difference and difference in unity.

And what is this phenomenal world, with its hosts of spiritual beings, but a miniature reproduction, in time and on space of that eternal drama which is being acted in the deepest depths of the Divine nature, between Himself and His Prakriti? It is there, and not here, the Vaishnava says, that we find a satisfactory explanation of the facts of life, of its freedom and its sins, its loves and its losses, its hopes and its

fears. Each human soul, therefore, in this earthly drama, bearing the same relation of identity in difference to the Divine is a very prototype of His eternal Prakriti; and is the object of the supreme passion of the Lord. The world movement, therefore, is not due to Maya, to illusion or ignorance, but to Liha, to the sweet will and pleasure of the Divine, to His free desire to play hide and seek with the individual souls, and thus teach and train them to love Him, and enjoy His love. But how can the human soul reciprocate the pure love of the Lord unless freed from self, and cleansed from sin? The Lord, therefore, seeking the love of the human soul, is perpetually devising means to raise it up to Himself. The world process, thus, is both a movement of Love and a scheme of salvation. And this scheme of salvation is worked out by a two-fold revelation of Him: (1) in the soul as the Indweller; and (2) outside it as Guru or Teacher. And the fact that Patanjali, the well known author of the Yoga Sutras, very clearly propounds these dual functions of the Lord, conclusively proves that the conception of God as both Indweller and Teacher had been revealed to the Hindu mind long before the commencement of the Christian era.

From this conception of the dual function of the Lord as Indweller and Teacher, to the dogma of incarnation was a short and easy step. Indeed, the seeds of this dogma lie scattered all over the Vedas and the Upanishads. It is really involved in the Hindu conception of creation itself, which is the process of the eternal self-generation of the Deity. Every atom of matter is from God, and subsists in God-consciousness. Every human soul is Divine in its essence, and thus every birth is an incarnation. But though God is in everything and everything is from and in Him, yet His Purity and Light are not equally reflected by all. And the degree of His manifestation therefore varies, according to the measure of the quality of Goodness and Purity possessed by the different objects. The more the purity, the brighter the Divine reflection; the more the Darkness, the fainter it is. And this difference in the degree of Divine revelation or incarnation is due to Maya, one, that is to the process of Cosmic Evolution, which being really the manifestation of the Infinite within the limitations of time and space, can only be a progressive manifestation, eternally involving higher and lower. From this conception of more or less in Divine revelation, in creation, to that of special incarnations, the passage was short and easy. Thus the saints and heroes that appear from time to time in history for the conservation and furtherance of human progress and the upholding of the Law of Righteousness, easily came to be regarded as special, and the highest incarnation of the Lord. This, however, is the farthest that the Upanishadic conception of incarnation reached. Further than this for any real manifestation of the Lord in the flesh there is absolutely no room, either in the Upanishad or in the Samkara Vedantist system. The schools of Love and Faith, however, go further. They agree to all that the Vedantists allow. They, too, admit the divine nature of the human soul, which is really pure, eternal Intelligence. But in this mundane existence it has been subject to Avidya or ignorance, the necessity of cosmic evolution, and is thus moved from its birth by animal cravings and identifies itself with the body and is involved in sin, and suffers meaningless grief. But though immersed in ignorance and sunk in sin it is yet the eternal objective of the passion of the Lord. For the realization of this Divine passion it must awaken to a consciousness of itself. And where, on earth, do you find the awakening of any intuition except through contact with an objective revelation of its object? And it is to awaken His own reflection that lies latent in man that the Lord incarnates himself specifically and specially. The Hindu schools of Love and Faith thus speak of three modes of specific Divine Incarnation; (1) in His own essence; (2) same in essence, but different in form; or to speak in Christian terminology—identical in ousea, but different hypostates; and (3) in inspired men and prophets. In the first mode the Lord appears to the devotee only as concrete Truth-Intelligence and Bliss; which really is His Divine body, invisible to the eye, but only revealed in devout meditation. I confess my inability to conceive what the second mode of incarnation is and I leave it to be explained by those philosophical Christians who are so familiar with this "identity of ousea, but difference of hypostates," in their own system. In Hinduism of the Vaishnava schools, this mystery is associated with the Upanishadic speculations on the Divine emanations or bynhas; and if mystery be a proof of superior excellence in these deep matters, I am satisfied that the Hindu system can adduce this proof as abundantly as any other.

But joking apart, although there is considerable mystery and a great deal of unreason also in the Vaishnava conceptions of incarnations, it can hardly be denied that by the first and third classes of incarnation admitted by them, namely the revelation of the supreme as concrete Truth, Reason and Bliss, in the subjective consciousness of the devotee, and in inspired men, they have practically given a more rational and spiritual meaning to the doctrine that is found in Orthodox Christianity; although we must not forget that some of the Alexandrian fathers, by admitting the manifestation of Logos in Moses, and Socrates and others, though in a partial form, did to some extent approach the Vaishnava conception of incarnation through inspiration. The speculative necessity in both the systems of incarnation is practically and essentially the same, namely the working out of the salvation of the human soul. In the one case, with the Vaishnavas, this salvation is from the bondage caused through the identification of soul with the body, and the consequent going away of the soul through the outwardness of sensuous and sensual life, from God—the work of beginningless Avidya, or Ignorance, which, as I have already said, is really another way of expressing the mode of cosmic evolution in which the soul is involved; in the other case, with the Christians this salvation is from the consequences of original sin; and in reality this original sin of Christianity is the beginningless Ignorance of Hinduism, the difference being that while one is a somewhat gross and mythological conception, the other, the Hindu's, is an attempt at a philosophical explanation, of really the same inexplicable fact of the natural unconsciousness of the soul of its high heritage and divine destiny.

But though the speculative grounds of incarnation are practically the same in Hinduism and Christianity, yet there is a fundamental difference in the two schemes of salvation, a difference that has helped to rationalize, liberalize, to universalize the dogma of incarnation and the methods through which the Incarnate Lord saves humanity, in the one case and to make this dogma, and these methods irrational, exclusive and repulsive in the other. The object of incarnation in the Hindu system is, as I have already said before, to awaken the soul from its deep slumber of sensuous and animal ignorance to a vivid consciousness of its real, inner, higher and divine nature, by an objective revelation of that nature and to establish it in truth, by the promulgation of laws and ordinances and disciplines and cultures, experimentally shown in the life of the incarnate Lord, calculated to fully bring out the divine element in it. Just as a true teacher, by re-

vealing in his own life and character, in a concrete form a high ideal of culture, awakens in the heart of his pupil a devout desire for attaining it, and then by means of his teachings and personal guidance shows him, and leads him in, the way to the due realization of this ideal, even so the Lord, the Vaishnava would say, by His incarnation awakens his Supreme Love, in the human soul and then by His own conduct and teachings He shows it the way to the attainment and perfection of that Love. The methods of awakening the soul must vary; sometimes it may be awakened by a tender kiss, sometimes a good shaking and even severe castigation may be needed, and so the Lord appears both as Retributor of evil, and Rewarder of good, and He is the universal Redeemer in his treatment, whether it appears kind or harsh, retributive or rewardive, being always remedial. There is absolutely nothing thus in the Hindu system of that forensic element, the Semitic inheritance of Christianity and the consequent sacrificial scheme of salvation, which so largely vitiates the Christian dogma of incarnation. It is the life of the Incarnation and the revelations, the inspirations, and the example of that life, as lived among men, that saves the Hindu and not his death. Indeed, death never loomed so large in the vision of the Hindu, nor so ugly and monstrous, as it did to that of the Hebrew, who, as all know, had truly little or no conception of immortality before the eighth century prophets, and even after his conception of life after death, were not of the purest. So to the Hebrew death came to be largely associated with destruction and salvation in the popular imagination came to mean the conquest of death. The emphasis laid on Christ's death is thus due to natal influences in Christianity. But thank God, Christendom is getting gradually out of the grip of his Death, and has commenced to emphasize, what practically had always been done by the highest spirits, the Life of Christ as the true factor and scheme of Christian salvation.

The object of Divine incarnation in Hinduism being the salvation of humanity, not by any forensic fiction, but by the real revelation of Divine Light and Love and the promulgation of methods of ethical discipline and spiritual culture, and these methods and cultures to be effective and real having of necessity to adapt themselves to the capacities of those for whom they are promulgated, it was at once seen that not one, but many incarnations of God—indeed, repeated revelation of Him in the flesh—were needed to compass this comprehensive end. The problems of one age are not the same as those of another, and methods of culture must vary as between child and men—whether individually or racially. Thus the Hindu formulated an elaborate scheme of Divine Incarnations varying in ideal and method from epoch to epoch and age to age. I have not the time to go into detailed consideration of this scheme; it is both mystical and mythological, though like most myths, and all forms of mysticism this, too, has a sound substratum of rational thought. What I want to emphasize here is the multiplicity of Hindu incarnation; and from multiplicity to universality the evolution was easy. Therefore the final Hindu view of incarnation is that whenever there is decay of righteousness and rise of unrighteousness, then does the Lord incarnate himself. For the conservation of the good, for the destruction of evil, I am born, says the Deity in the Gita, from age to age. The Bengal school of Vaishavism has interpreted this ancient text in an involutionary sense, and having set up the theory that though in previous epochs the Lord incarnated Himself to save the sinner through just punishment, in his last manifestation, Love had been set up in place of Law—and henceforth salvation is through Love, causeless, and long-suffering Love alone. And to show mankind this way of Love, the Lord Himself was incarnated as a devotee, the truest, the noblest, the highest power of God—in Chaitanya. Thus in the latest phase of Vaishnavism—in the latest school of Love and Faith in India—an attempt has been made to arrive at a somewhat synthetic conception of the three old modes of incarnation and combine them all in one, the incarnation of the Lord, as His own saved and perfected Devotee and Lover; a conception which combined and blended into one perfect whole—the divine and the human—in a divine humanity and human-divinity.

Nor are these mere matters of speculation. They must be actualized spiritually; must be coined into realities of inner experience. The incarnation of the Lord is not merely external and objective, but above all, internal and subjective. The value and verification indeed of the objective and historical incarnations are not in themselves but in the experiences and life of every devotee. The Lord is continually born in the heart of the devotee; and the devotee must stand to the Lord thus born in his own heart, as parents to their child; must nourish him with the care and concern, the self forgetful love of the mother for her child. Then as the Lord thus born in the soul grows up, he becomes a friend, a companion. And thus the Vaishnava spiritualizes all human relations, illumines, ennobles, sanctifies social and domestic duties; for it is only by and through these actualities of life, and the relations of love, which life involves, that the love of the Lord may be understood, appreciated and returned. The Vaishnava scheme of devotion, therefore, classifies all relations between the devotee and the Lord into five classes: 1, as subject and King; 2, as valet and master; 3, as friend and friend; 4, as parent and child; and 5, as wife and husband; and each succeeding relation is higher than the preceding ones, and the last, that of wife and husband, sums up the essence of all the rest.

Religious History in the Making.

Abtsract of the address by Rev, S. M. Crothers, D.D., of Cambridge, Mass.

The gathering together of so many people of different denominations and different opinions with a sense of real unity, and with the inspiration which comes from the thought of common work is itself one of the best illustrations of "Religion in the Making." So this morning I do not wish to speak in any formal way, but directly to those who are engaged in making religious history. We have come together, not from idle curiosity, or from mere good humor, but because we believe that there are certain things which need to be done, and which can only be well done when we all work together.

Now, if this movement for freedom in religion and for the better adaptation of religion to the needs of mankind is to succeed, there must come to us a sense of the relation to the past. There must come to us the idea of the historic roots of our modern religion. Those of us who believe in the progressiveness of religion have often made the mistake of forgetting that we belong to the great multitude of those who have been doing in their own generation just what we are called upon to do in ours. The entire history of religion must be reconceived and rewritten, in order that we may see the real lines of progress. The very achievements of one age tend to obscure what had been accomplished in preceding ages.

An eminent archaeologist has written a book entitled "The Destruction of Ancient Rome." In it he shows that the destroyers of the ancient city were not the

Goths and the vandals, but the Romans. Because Rome has always been a living city, its inhabitants have been continually destroying the monuments of antiquity. So every living religion, through the necessity of continual adaptation to new conditions is destroying as it builds.

Another reason why religious history is hard to understand is because there is a confusion between the account of the facts as they happened, and the lessons which were afterwards drawn from them. The religious teacher uses symbols, and the great events and persons of the past are used as parables. For the purposes of such teachings the best examples are found, not among the most highly developed, but among the most simple and rudimentary forms of religious life. The teacher deals with elements and with characters which are easily comprehended. When he would show what righteousness means he points to John the Baptist rather than to Gladstone. Here and there he selects certain characters which have the simplicity of the persons in an allegory. They represent qualities, but they fail to show the complexity which belongs to real history.

In tracing any movement there are two methods that may be employed. One way is like that which we use when we trace a stream to a fountain head among the hills. The further up we go the narrower the stream becomes, until at last we stand in the little sanctuary of the woods, which we call the source. How pure the waters as they gush out of the rocks! Nowhere in all their course will they be as pure!

So we trace religion along one particular channel till we come to what seems its historic source. We find a beautiful ideal taking possession of one little group of disciples. We say this is the fountain from which all good shall flow.

But after all, is not this a somewhat conventional way of looking at things? The great river does not actually derive its mighty power from a single source. It has many sources. A thousand streams flow from distant hills, and only when they meet is the river formed. The actual religion of the world is not merely the expansion of a single stream of thought; it is the meeting and merging of many such streams. Each contributes something of value to the final result.

The great ages of religion have been those ages when great currents of emotion and thought which before had been kept separate came together. Thus it was with Christianity. When we have studied the New Testament we have only traced it to one source among the Galilean hills. But after the death of the first disciples there follows a century of silence. Then Christianity emerges from obscurity, not as a local, but as a universal religion. What took place in that century?

Of this much we may be sure, that it was a period during which elements were brought together from many sources and merged into the new religion. Each new convert contributed something. The new religion became universal in its scope, because it was the result of the mingling of many peoples. There were "Israelites indeed in whom was no guile," who found in Jesus the fulfilment of their own dreams. There were Platonists who saw in him the realization of those sublime ideas which were the light of the world. There were Roman stoics who brought their conceptions of austere manly virtue to the service of the new faith. So in the sixteenth century the new birth of religion was not an isolated event. It came at a time when the great streams of life united. The great achievement of Luther was his appeal from the ecclesiastical to the secular intelligence. Read his glorious plea for Christian Liberty. How it thrills with a new consciousness that religion is not a thing for priests alone, but for all men. When he would have reforms brought about he addresses himself directly to the "Christian Nobility of Germany." In like manner when Protestantism was compelled, in its warfare against Rome, to present a solid front of doctrine, the work was done not by a professed theologian, but by a young French lawyer, John Calvin. His great book, "The Institutes of Christian Theology," culminates in an appeal to the secular conscience. If God be sovereign, then all men are equal before him. It is a triumphant appeal from the tyranny of kings and priests. Calvinism gained the adherence of strong and free spirits because it gave them the ground on which to fight their battle against despotism.

In our own day there has come a still larger consciousness of the meaning of religion. Men working in many different spheres have come at last to a sense of common need and common endeavor. Civilization is possible only where there is a sense of unity in the midst of diversity. Religion when interpreted in the largest way gives this ground of union. There are historic forces at work for a new Catholicity. The Catholicity of the Middle Ages was the result of the hand to hand struggle with barbarism. When all that was sacred was threatened good men forgot their petty differences and united in a common cause.

At the end of the nineteenth century we confront gigantic forces which are brutal and selfish. If the most precious things are to be preserved all those who love these things must stand together. We are not pleading for a larger fellowship simply because of our good-natured tolerance. It is because of the necessity for such fellowship if we are to overcome the new Goths and vandals who threaten Christendom.

That which impresses one in regard to sectarianism is its wastefulness. There is a waste of spiritual energy at a time when every bit of that energy is needed in our work. There is enough spiritual power in our communities to reform our politics and our social life, to purify the family, to bring joy to each individual soul. There is power enough if we could but learn the secret of spiritual economy. But there must be loyalty to truth rather than to creed; love of humanity rising above love of sect. How much energy is wasted in pitiful denominationalism!

Oh, the pity of it! the sorrow of it! the disgrace of it! That we who stand dedicated to religion are not able to recognize religion when it happens to appear in some different way from our own; are not able to see the need of standing together for those things which we at heart believe in. That is the sorrow of it! How are we to come to union? Not by mere toleration; not in any dilettante spirit which makes us curious to know the faith of our brothers. That is never the way in which great co-operative movements begin or are built up. Nor is this the way in great business corporations. What brings business men together to unite their efforts or their wealth? It is never mere good humor. It is always the pressure of necessity. A work has to be done that is too big for an individual; he must go into partnership with others. So from small beginnings the larger combinations of capital grow. That is the same kind of necessity that makes for larger combinations for religion. At first the individual thinks only of himself and his own family. What he does he does alone. When he comes to see the larger needs of society he notes the difference. Here he is helpless. Of himself he can do little. Only as he joins heartily and plans intelligently with others can he accomplish anything.

A generation ago liberalism in religion meant individualism. It was enough that the individual should be free; that he should live his best life; that he should rejoice in the truth he found. Since that time there has come a more profound study of social relationships.

Now there has come a clearer sense of the way in which one life links itself to another and to all, and men see more clearly the great dangers which are before our civilization.

The danger which confronts religion to-day is not this heresy or that; the denial of this or that particular doctrine. The danger of to-day comes from the lack of spiritual life; from the materialism, not of thought but of action. And the question is: How may the masses of men be won to higher and happier life? How can their energies be united in one great stream of righteousness? How may city and nation and the world be renewed and redeemed? Any man who faces that problem, who seriously resolves to do his part in its solution is my brother. We are to work in spiritual union together; for only by united effort can the work be done. Why call this "Religion in the making," when the man who is giving to the making of religion to-day finds himself at one with all the men of the past? It is but one work from the beginning. It is the forward reaching of the human soul toward all truth and all love; willingness to sacrifice the present for the great cause; willingness to merge all our mutual energies in one great endeavor.

Because I believe in this effort of men to-day as in the past, I would give that great article of our common creed: "We believe in the holy church universal. A church more holy, more actually universal than any church that has ever yet been built in the past. The church of God; the church of all men who are seeking after God."

THE STUDY TABLE.

"Nannie's Happy Childhood," by Caroline Leslie Field, published by Houghton, Mifflin & Co., is a fairy story in which the fairies are promptly resolved into good warm flesh and blood. The heroine is a sunshiny little girl, who conquers the usual heartbreaks of childhood with more than usual bravery. The externalities of the story are highly improbable, but the internalities prove that the writer was once a child herself and that she still possesses that somewhat rare gift of insight into and sympathy with the childish heart. It is a book to buy for your children and read for yourself. It is prettily illustrated by Walter L. Greene, and in appearance is a credit even to the Riverside Press.

E. H. W.

Sunday Afternoons for the Children.

Mrs. Frances E. Soule's little book entitled "Sunday Afternoons for the Children," is one full of helpfulness for mothers and all who have the care of young children. The book is the outgrowth of lectures which the author has given, and personal experience enables Mrs. Soule to offer practical suggestions of value.

For the younger children the work indicated lies along the line of the kindergarten. Let the active mind and fingers make real their conception of such stories as the "Parable of the Sower," with sand and seed, weaving in the lesson of the seed-sowing in the heart.

For children of writing age, Mrs. Soule advocates, among much other work, the making of a Bible book. Let the little ones be told stories like Joseph and his Brethren, or Moses in the Bulrushes, in the brightest, clearest way we can tell them, then the children in turn tell the story, afterward writing it in the blank book. In this way the children assimilate much ethical teaching without a "pointed moral."

These illustrations very poorly show the wealth of the book, for the mission of music, literature and flowers is delightfully touched upon. Very ingeniously Mrs. Soule has planned for the heart and mind development of the child, but "the best of a book is not the thought which it contains, but the thought which it suggests," so after all the author only indicates the road to the real guide—the mother.

The book contains a collection of "Hymns and Poems for the Little Ones," which are unbiased by sectarianism, but the child who learns them has the treasure of true Christ-like thought.

Let all the child-lovers own and use this little volume, whose light will make Sunday afternoon a season of holy happiness for our children.

A. B. K.

Alice and Tom.

In "Alice and Tom" Kate L. Brown has given the result of a "long and happy summer spent with a flock of hearty, lovable, country children." Though not a text book on nature study, the little volume is rich in suggestions from which mothers and teachers can draw charming and profitable lessons.

The author shows the instinct for true teaching when she leads the child from the known to the unknown, pointing out to him the hidden beauty in "the meanest flower that blows."

The book also pictures to the children the kindly and courteous relationship that should exist between child and child and between children and grown folks.

Miss Brown has introduced many delightful quotations into the book, which show the love for Nature that lies deep in the hearts of our great authors.

A. B. K.

"The Priest's Marriage."

The title of this book of Nora Vynne's, "The Priest's Marriage," is almost sufficient to tell the story. The book is simply a careful and able development of the thoughts and life of a man who has broken his priest's vow of celibacy and married. He has done this not through any religious conviction of the injustice of the imposed vow, but because sin, as he considers it, has gotten the mastery over him. In that he recognizes this fact lies the peculiar interest of the book. The unfolding of his character is gradual and lifelike, and one of the strong points of the novel.

But this book is not one of a single interest, for incidentally there are many skillful touches throughout upon questions of modern social interest.

While we are reading we sometimes feel that there is a certain laconic manner of speech and general sprightliness attaching to all characters which confuses their individualities with that of the writer, and yet in the end when we close the book, we have the feeling that we have been in association with several very strong and different persons.

However, the best feature of the book is the good taste it leaves in the mouth. We know that we have had a high ideal of love held up convincingly before us. The priest has struggled with lust instead of love, and we are gratified in the end that he is brought to know it.

JUNE MILLER.

The Palm and the Pine.

TRANSLATED BY SIDNEY LANIER.

In the far North stands a Pine-tree, lone,
  Upon a wintry height;
It sleeps; around it snows have thrown
  A covering of white.

It dreams forever of a Palm
  That, far i' the Morning-land,
Stands silent in a most sad calm
  Midst of the burning sand.

From the German of Heine.

THE HOME.

Helps to High Living.

SUN.—You can never lead unless you lift.

MON.—Fill out your life in all directions, because what you do and what you are is necessary to the perfect fulfilment of God's kingdom.

TUES.—God reigns indeed; but he reigns not merely over you, but through you.

WED.—As no one else is exactly like you, so no one else can do your work for you.

THURS.—So long as your work is not done by you, it remains undone; and life is, to that extent, less rich and complete.

FRI.—You have opportunities peculiar to you, gifts distinct from others.

SAT.—If one talent of yours is kept wrapped in a napkin, it is no excuse for you that others were stronger or more gifted. *Edward E. Hale.*

Spring Voices.

I try to fix my eyes upon a book,
But just outside a budding spray
Flaunts its new leaves, as if to say,
"Look! look!"

I trim my pen, I make it fine and neat;
There comes a flutter of brown wings,
A little bird alights and sings,
"Sweet! sweet!"

O little bird, O go away, be dumb,
For I must ponder certain lines;
And straight a nodding flower makes signs,
"Come! come!"

O Spring let me alone! O bird, bloom, beam,
"I have no time to dream," I cry.
The echo breathes a soft, long sigh,
"Dream! dream!"

Gertrude Hall, in the Outlook.

Nantasket Pebbles.

The following comes from *The Teachers' Institute:*

"Some years ago a bright young school teacher placed on my desk as a souvenir a 'Nantasket Pebble' for a paper-weight. It was a 'flat oval,' mottled in color, polished smooth by the action of water. She wrote the following and left it upon the desk, held by the paper-weight:

The pebbles are symbolical of God's children washed into the ocean—the world—rough, jagged, with many corners. Each little stone has its own composition, its own elements, like those of the mother rock. After many, many years of friction, smoothing, polishing, these come to the shore, smooth, soft, with all degrees of symmetry, a few perfect. The primary differences have made some circular, some flat, some oval. The degrees of smoothing and polishing are different, but each stone has kept its individuality according to its own quality.

A. E. L.

"But to me no illustration from the inanimate rock family represents the development of the human soul. The rock is acted on only from without, the soul from within. The rock is shaped and smoothed and polished by an extraneous force—the soul must think, choose and decide for itself what shape it will take and then it deposits the shaping and polishing also from within. After shaping and smoothing the rock remains unchanged where it is deposited, but the soul is constantly moving on, changing and being changed. The rock represents time and finiteness—the soul figures eternity and infinity. Only a few of the pebble stones can become perfect, but perfection is within the reach of all souls."

The writer of the above can hardly mean to imply that the human soul is not acted upon from without, as well as from within, though what he says might lead to that conclusion. The soul endures shaping and polishing from extraneous forces much as the pebble does; it chooses and decides for itself, to a degree, by virtue of the intrinsic qualities of heredity which constitute its stable substance, even as the pebble does while in constant contact with its fellows.

The rock may not remain unchanged any more than the soul that is unmoved—and there are such. Perhaps we little know what an eternity the rock represents, nor how far short of it the human soul may fall; nor even how nearly the average of perfect pebble stones might compare with the average of perfect human souls, wrought from the processes of contact and evolution.

The Hospitality of Plants.

As if in return for the manifold services which plants require and receive from their fellow-creatures, they show kindness of their own to animal life, and shelter and feed the most timid as well as the noblest of beings with the hospitality of their generous life. It is not only that the nightingale sings in the tree, while the gay butterfly loves the sweet-scented rose; every plant is inhabited by some insect to which it affords an exclusive home, and they support guests of every size and shape.

Birds seem the most natural lodgers of plants; they find there abundance of nourishment, all the material for building their nests, and a well-protected home. There is probably no bush and no tree that has not its own particular bird. A hollow trunk affords safe and warm lodgings; soft moss carpets their dwellings, and insects and worms swarm around, to offer at the same time food in abundance. They give, in return, life and sound to the immovable plant. Song-birds of many kinds perch and sing their beautiful anthems on every spray; locusts trill their monotonous and yet pleasing note among a world of leaves through long summer noons, and the katydids utter their shrill cry during sultry nights. They all love their home, making it their dwelling by night and by day, and many are the instances in which birds, that had long lived in certain trees, have died from homesickness when they were felled. Even man himself has not neglected to avail himself of trees as a dwelling or a home. Thus it is that vegetable and animal life go hand in hand, showing that beautiful bond of love which pervades all nature, even in its minor parts. Where there is life, there are plants, and on land and on water, on the loftiest mountain-top and in the very bowels of the earth—everywhere does man find a plant to minister to his support and enjoyment, everywhere he sees plants quietly and mysteriously perform their humble duty in the great household of nature.

M. SCHELE DE VERE.

"The test of every religious, political or educational system is the man which it forms. If a system injures the intelligence it is bad. If it injures the character it is vicious. If it injures the conscience it is criminal."

The Northern Pacific Railway has issued an illustrated pamphlet called "Wonderland," which though frankly made up for advertising purposes, is attractive enough to find a place on the center-table. It contains a graphic account of the Louisiana purchase and of the famous Lewis and Clarke expedition, together with a history of the Northern Pacific Railway and a description of Yellowstone Park. Sent to any address postpaid for six cents.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

The First Working-girls' Home in Berlin:—This home is intended as an evening resort for factory girls, where in cheerful, well-warmed rooms they can rest, entertain themselves with reading or music, do their mending, and, for a very moderate sum, procure a wholesome, appetizing meal. It was opened in October, 1898, by a small committee of ladies, who rented for the purpose three rooms and a kitchen on the ground floor of a dwelling in the very heart of the factory district. The interest of its guests increased steadily, and at their earnest request it has, since Easter, 1899, been open at the noon hour also. From the opening of the home to January 1, 1900, the number of evening guests was 4,027, and from April 1, 1899, to last New Year the noonday visitors numbered 8,724. Those who come to it are mostly quite young girls engaged in various employments, who find here a substitute for the parental home, and older solitary women who find no pleasure in the attractions of the dancing halls.

The intercourse of the regular frequenters of the house with each other, old and young, those of different occupations and different temperaments, gives quite a family atmosphere, while yet the door stands open to every working woman and no questions are asked as to her name or station, religious opinions or party tendencies, so no week passes without adding new faces to the familiar circle. In the beginning the only attempt was to provide unconstrained entertainment and suggestions for the visitors, leaving broader educational schemes to grow out of the needs and inclinations of the girls themselves. And that is just the way they did come. As early as the spring of 1899 one of the girls expressed a wish to have some instruction in first aid for the injured. She was told that a Samaritan class would be formed if ten girls wanted to join it. In a short time twenty had registered and attended faithfully till the end of the course. This was followed by a course on hygiene, domestic and personal. After that, by general request, Tuesday evening was set apart for lectures. Literary, scientific and historical subjects have been treated, and also questions directly relating to working-girls. There is a song evening once a week with a teacher to give instruction in chorus singing. During the weekly sewing, mending and tailoring evenings many a useful and pretty garment is made under the direction of the housemother. The noonday lunches have led to such a development of the housekeeping department that enlarged quarters will soon be a necessity. A second home on similar lines has already been started.—*Frauen-Arbeit.*

THE WOMAN QUESTION IN THE DIET OF FINLAND.—Two petitions looking to the extension of the legal rights of women have been occupying the attention of the Diet of Finland. The first asked for them the right to the same employment as men in pharmacies. The second emanated from the class of the nobility and sought an extension of the communal rights of women. Finnish communes are administered in two ways: either directly by communal assemblies, including all the adult population, or indirectly by municipal councils elected at these assemblies. The cities prefer the second system, while the rural communities keep the first.

Adult unmarried women and widows have been entitled to vote in the rural communal assemblies since 1865, and have had the right to vote for members of the Municipal Council in the cities since 1873, but they were not eligible for seats in the Council nor for other communal positions and employments. It is such eligibility, for unmarried women and widows, that is sought by the petition from the nobility.

The two projects have been returned from committee and discussed by the Diet. The first was unanimously accepted by the four orders. The second was supported by only a small minority of the clergy, but received the support of the other three orders on the 16th of March. Only the imperial sanction is now wanting to put the new enactments into operation.—*Le Signal, Geneva.*

HIGHER EDUCATION FOR WOMEN.—While Germany still refuses to accord full university privileges to women, her daughters go right on winning degrees at foreign universities. One of the latest so to do is Miss Selma von Lengefeld, who has just won her doctorate *magna cum laude* at the University of Zurich. Miss von Lengefeld's family resides in Wiesbaden and is the last surviving branch of the family of that Charlotte v. Lengefeld with whom Schiller lived in such a happy union. Miss Selma v. Lengefeld is the first lady to devote herself to the specialties of the archivist, and won her doctor's degree through examinations in history, sanskrit and diplomatics in connection with the science of archives, paleography and chronology. Before studying at Zurich she had received the degree of LL.A. from the University of St. Andrews, and prepared for her doctor's examination by prolonged volunteer work on certain German archives.

The first woman in Sweden to receive the degree of M.D. is Miss Anna Steckjen, who recently defended her thesis at the *Karolinisches Institut* in Stockholm. Her subject was "Studies of Curtis' Blastomycetes from the Standpoint of the Aetiology of Tumors." The preparatory studies for it were made partly at the Pasteur Institute, partly in the laboratory of the *Karolinisches Institut.*

Mme. Anna Rog, a young Polish lady, has just been admitted as a pupil to work in the laboratory of the International Society of Electricians. She is the first woman in Europe to seek a career in that direction. M. E. H.

PERSONAL.—Miss Mary E. Collson, whose work in connection with the Unitarian ministry of Iowa has been so favorably known, has laid down the pastorate at Cherokee and has come to Chicago and taken up her residence at the Hull House. For the time being she is trying to keep going the work so well inaugurated by the late lamented Mrs. A. P. Stevens, among the friendless and criminal boys. Miss Collson comes to study the new applications of the old law of love in connection with the struggling and the suffering portions of society. It is another illustration of Emerson's lines and the experience back of them:

"I like a church, I like a cowl,
* * * * *
Yet not for all his faith could see
Would I that cowled churchman be."

How many ministers in these days feel the irritation of the "vest," even though they stand in the freest of pulpits and have their hands full of good work. Church consciousness, church plans and church aspirations are not yet adjusted to the lines which sociology is slowly surveying and with which co-operative ethics and organized religion must reckon. Though Miss Collson has for the time being left the pulpit and the missionary work of a denomination, she has not left the ministry. The old work and the new are one work in the hands of the devoted.

Books Received.

The Beacon Biographies. Stephen Decatur, by Cyrus Townsend Brady. Small, Maynard & Co., Boston Mass. 75c.

A Book of Daily Strength. V. D. Davis, B.A. Philip Green, 5 Essex St., Strand, W. C.

World's Congress Addresses. Charles Carrol Bonney. Open Court Publishing Company, Chicago.

Vivisection. Hearing before the Senate Committee on the District of Columbia. Government Printing Office.

Low Rates to Nearby Resorts.

Chicago & North-Western R'y, Fridays, Saturday, and Sundays to Waukesha, Green Lake, Milwaukee, Williams Bay, Lake Geneva, Madison, Lake Mills, Devils Lake, Dousman, Delavan Lake, good returning until the following Monday. Fast train, with Parlor Cars. Descriptive pamphlets and full information at 212 Clark St. and Wells St. Station.

TOWER HILL ENCAMPMENT

...AND...

SUMMER SCHOOL.

A NOOK AMONG THE HILLS.

OVERLOOKING a noble sweep of the Wisconsin river, out of sight and sound of railroad, the bustle of trade, the gossip of the town, the hurry and heat of the farm or the conventional proprieties of dress and the dressy people of the "Resorts" and where "country boarders" flock.

A place where a small Colony may gather in the love of nature and the truth, simplicity and beauty represented thereby for the rest that is renewal. A place where poetry and science and the religious restorations that belong thereto are a daily investment, a presence and not a search, a quiet inward influence rather than an outward accomplishment.

VACATION IS THE SEASON OF FELLOWSHIP.

SUMMER is the time for constructive and not destructive work, for synthesis, not analysis. It is hard to keep the consciousness of denominational lines when out of doors. These reasons have unconsciously entered into the life blood of the Chautauqua movements and the out of door assemblies. Their very existence depends upon their inclusiveness and undogmatic life. In the interest of this undenominational love of truth and life, a part of the great summer university under the trees, the Tower Hill Summer School will hold its eleventh session of five weeks, beginning July 15th and ending August 18th. The leading features of the summer's work will be as follows:

Literature and Art. Forenoons first two weeks — Mr. Jones, Leader— the pre-Raphaelites, the Rossettis, William Morris, Burne-Jones, George F. Watts: their thought as represented in poetry, picture and reform, with a side glance at the Keltic element in English poetry.

Third week, forenoons. The dramas of Victor Hugo, by Miss Annie Mitchel of Chicago, as follows: 1. The Preface and Drama of Cromwell. 2. Hernani; Marion de Lorme; Ruy Blas. 3. Le Roi s' amuse; Lucrèce Borgia. 4. Marie Tudor; La Esmeralda; Angelo. 5. Les Burgraves; Torquemada. (Find English Translation in the Bohn Library, "Dramatic Works of Victor Hugo," 1 vol, 80c.)

Fourth week, forenoons, The Apocryphal Literature, or the Blank Leaf Between the Old and New Testaments, under the leadership of Mr. Jones,

Fifth week, forenoons, by Mr. Jones, Furthur Intercourse with the Master Bards: Browning, Emerson, Whitman.

Science. The afternoons will be given to a quiet study of science at short range—field, forest and stream studies near at hand. Prof. L. S. Cheney of the University of Wisconsin, Secretary of the recent Forestry Commission of the State, will help in the study of trees. Prof. Marshall, of the U. of W. will give a week to the study of insect life. Dr. Libby of the same University will conduct bird classes. Prof. Perisho, of the Platteville Normal School, local geology. T. R. Lloyd Jones, teacher of science in the Hillside Home School, will give some glimpses of the wild life in the vicinity, in scales and furs. All these studies will be carried on with aid of Black-board, stereopticon and the real things alive or dead.

Stereopticon. It is hoped to awaken special interest in the New Hunting: catching without killing. All encouragements will be given to amateur photographers; and if they carry their achievements far enough the result of their hunting and catching will, from time to time, be shown through the lantern. Among the slides already arranged for are illustrations of bird life, through the courtesy of the Audobon Society; views from Glastonbury to Stonehenge; Victor Hugo's Les Miserables; illustrated lecture on John Brown; Illustrated lecture on the late lamented artist Munkacsy; the pictures of Burne-Jones, Watts, the Rossettis and other representatives of their school.

Lectures. One or two a week on subjects related to the work including two or three lectures on Ruskin and one on Dante by H. M. Simmons of Minneapolis.

General Features of the Tower Hill Encampment.

From First of July to Middle of September outside of the Summer School.

Vesper Readings each Sunday, including interpretative readings of Shelley's Skylark, Browning's Rabbi Ben Ezra and Saul, Kipling's McAndrew's Hymn, Henry Van Dyke's The Toiling of Felix, and other masterpieces,

Grove Meetings for three Sundays, with basket dinner. In the Spirit of the Congress of Religion, possibly under the auspices of the Wisconsin committee.

Readings on the porch of Westhope cottage, generally one hour each morning when the summer school is not in session. Tolstoi, Ruskin and William Morris will be the authors most in hand.

Drives and Walks. A new barn is being erected at Tower Hill. Boarders can arrange for riding and driving at reasonable rates.

TERMS.

Registration fee entitling to all the privileges of Summer School $5 00. Board in Dining hall, $4.00 per week.

Room in Long House for one or two, $3.00 per week or $20.00 for the season, from July 1st to September 15th, 1900.

Particulars concerning cottages, tents will be furnished by letter.

Excursion rates, round trip, good from June 1st to October 1st, from Chicago to Spring Green $8.00. Tower Hill Buck Board will meet all trains when advice is given before hand. Fare 25c, Trunks 25c.

Tower Hill is situated three miles from Spring Green, Wis., a station on the Prairie Du Chien Division, of C. M & St. P. Ry.

Trains leave the Union Depot, corner of Canal and Adams Sts., Chicago, at 9 a. m., reaching Spring Green at 4 p. m. and at 3 p. m., arriving at 10 p. m.

For further particulars concerning location, board, tents, horses, etc., write to Mrs. Edith Lackersteen, 3939 Langley Avenue, Chicago, after July 1st at Spring Green, Wis.

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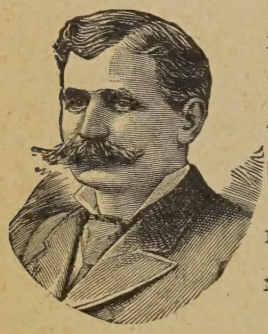

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